

THE REHEARSAL.

1. The Review of the 15th Commended for *Abating* of his *Ill Language*.
2. Yet not over *Civil*. But in Hopes to Mend.
3. He owns *Divine Right*.
4. Of *Inherent* and *Personal Right*. And Separating the *Authority* from the *Person*.
5. His *Defence* of himself for *Arraigning* the *Entail* of the *Crown* upon the *House of Hanover*.
6. His *Argument* that it is not *Hereditary* because *Limited*.
7. Of the *People* being *Bound* by the *Acts* of their *Predecessors*.
8. His *Argument* from the *Act* of *Succession* being *Repealable*.
9. His *Treatment* of the *Laws*. And in this *Present Review*.
10. The *Difference* 'twixt *Jure-Divino-Men* and *Whiggs* in this *Cafe*.

WEDNESDAY, August 21th 1706.

Country-man. **H**Ave you, Master, seen the Review of the 15th Instant, Vol. 3. N. 98. It is all upon you.

(1.) Rehearsal. I thank Mr. De Foe for it. Because I find not the *Ill Names*, and *Broad Words* he us'd formerly to bestow upon me. I hope he is *Reclaim'd* from that *Course* way of *Treatment*, which is *Offensive* to Men of *Sense* or *Breeding*. And if he does not *Relapse*, I Promise him he shall have no *Occasion* hereafter from me, other than fair *Argument*, without *Personal Reflections*, or *Dirty Language*, which concern not the *Cause*, but always *Hurt* it, on whatever side it is found. Having therefore made this *Bargain* (which is very *Agreeable* to me) let us see which of us shall break *Articles* first, And let the *Fault* lie upon him.

(2.) Country-m. You'r very forward, Master, to take all Opportunities for Mr. De Foe's Advantage. He's not so *Wondrous Civil* to you in this same *Review*, where he turns you off to *Roger* the *Country-Man* of Mr. *Observer*, as the best *Match* for you, and says, you will *Clamour*, not *Argue*, *Rail* and *Abuse* where you cannot *Oppose*, and this is the proper *Talent* of the *Man*.

Rehearsal. This is his Description of *Roger*.

Country-m. No, Master, he means it of your self. And Concludes with saying, We ought to let him alone for a *Trifler*, and one that indeed has a *Cause* will bear nothing but *Trifling* and *Clamour*. This is your self, Master, and not *Roger*. He did not mean *Roger's Cause*.

Rehearsal. These are *Civil* words in Comparison of what I have Receiv'd from him before. And I am Resolv'd to take every thing by the best *Handle*. He *Mends*; and I'll give him all *Encouragement* to *Proceed*. Therefore to his *Argument*.

(3.) Country-m. He begins, I have often Resolv'd to Meddle no more with the *Dull Repetitions* of the *Champions* for the *Doctrin* of *JURE DIVINO*. I think it sufficiently *Expos'd*, &c.

Rehearsal. Before we Enter upon that, I wou'd know wherein he and I differ about the *Doctrin* of *Jure Divino*.

Country-m. Not Differ! That's a *Strange* thing indeed! What have you been Talk-

ing of all this Time? Have you brought him to Acknowledge any *Jure Divino*?

Rehearsal. In the *Abstract* he has given Us of his Great *Satyr* against *Jure Divino*, in his *Review* of last *July* 13. Vol. 3. N. 84. p. 334. he says, The *Queen* of *ENGLAND* has a *DIVINE Right*, and is a *SACRED Princess*. *GOVERNMENT* is *DIVINE*, and her *Majesty's TITLE* to *Execute* it is *DIVINE*.

Country-m. And yet he says in the same *Page*, That to say, the *Kings* or *Queens* of *ENGLAND* have an *Inherent Divinity* of *TITLE* in their *Persons*, by *Lineal Succession*, is a *horrid Plot* upon her *Majestys Person* and *Government*, and a *Plain Suggestion*, that the *QUEEN* has no *Title* to the *Crown* of *ENGLAND*.

These are *Bold* words indeed! I wou'd not have said half so much for all the *Shoes* in my *Shop*. But they seem to me to be a flat *Contradiction* to the words you have *Quoted*. He says the *Queen* has a *Divine Right*: And yet, That it is a *Horrid Plot* upon her *Majesty*, to say she has a *Divine Right*!

(4.) Rehearsal. You have mis'd the word *Inherent*, he says, she has a *Divine Right*, but not *Inherent* in her *Person*.

Country-m. Where is it *Inherent* then? And if not in her *Person*, how comes she to be a *Sacred Princess*?

Rehearsal. This is the old *Distinction* that Rais'd the *Rebellion* against *K. Char. I*. And has been *Damn'd* by our *Laws*, which have Oblig'd both *Clergy*, *Corporations* and *Militia* to *Abhor* that *Traiterous Position*, of taking *Arms* by the *King's Authority* against his *Person*, or against those that are *Commissionated* by him.

Country-m. Methinks, Master, there shou'd be no need of *Laws* to *Damn* that *Foolish* as well as *Traiterous Position*. For it is *Rank Nonsense*, as well as very *Wicked*. For I know no *Right* in the *World* but what is *Personal*. Nor any body that thinks otherwise in his own *Concerns*. Is not my *Right* to my *House* and *Farm*, *PERSONAL*? That is, *Inherent* in my *Person*. Are not my *Life*, *Liberty*, and *Property* *PERSONAL* things? And can they be *Separated* from my *Person*, without *Destroying* them? Suppose Mr. De Foe's *Creditors* shou'd say, we have all *Compassion* for an *Indigent Debtor*, but we will have no *Mercy* upon *Daniel De Foe*; how wou'd he like his own *Doctrin*? And yet

it wou'd be nothing but Separating the Debtor from the Person!

By this Distinction, I might Shoot a Judge upon the Bench, and say I kill'd only the Man, not the Judge. I may Kill the Man that is my Father, without Hurting my Father! As the Rebels said, they cut off the Head of Charles Stuart, without Touching the King! And is not this fine Doctrin to be now Preach'd to Queen Ann? If David had understood this Piece of Divinity, he might have Slain Saul, without Touching the Lord's Anointed! But it is the Person is Anointed, and Consequently which is Sacred. And if the Right of Government be not Inherent in the Persons of the Governors, ther is no such thing as Government on the Earth, or ever can be. The World is Dissolv'd, and all Rights and Relations among Mankind are at an End!

Whoever wou'd Distinguish the Authority of the Queen from her Person, open the way to have them Separated.

(5.) But, Master, I wou'd have your Opinion as to the Defence he makes, in his Review of the 15th. Instant, Num. 98. for a Danger you had Caution'd him of, in Arraigning the Hereditary Entail that is made of the Crown, calling Hereditary Monarchy an Hereditary Slavery, and an Encroachment upon the Rights of the People. To which he Replier, p. 391. By Asking you, How you will make out your Ridiculous Notion of an Hereditary Entail, and from what Principle, you can give the present Settlement of the Protestant Succession such an Absurd Title; the Settlement of the Crown being no way Hereditary, but so far and no farther, as the Successor shall Qualify himself to the Conditions prescrib'd by the People of England, viz. Being a Protestant, Confirming and Swearing to Maintain the Privileges and Rights of the People, and Consenting to submit to the Laws and Constitutions of this Realm.

Rehears. Do's the King Swear to Submit to the Laws? Is that the Form of the Coronation-Oath? No sure! But to Maintain and Defend the Laws, and to Govern his People by them. That is the Language of a Governor. But to Submit to the Laws is the Duty of a Subject. And we know why the Term of Submitting is here given to the King, to make him the Subject, and the People the Sovereign!

In the next place, the Successor is to be Proclaim'd Immediately upon the Demise of the Queen, without staying for his or her Coronation, or their Oaths and Promises to Maintain the Laws, &c. And it will then be Treason to Oppose their Title. K. William was Proclaim'd the 13th. of Feb. But was not Crown'd till the 11th. of April following. Yet was as much King before as after. And the same thing had been Treason before as after. And if Mr. De Foe had try'd the Experiment, and Committed Treason against K. Will. before the 11th. of April, and Pleaded that the King was not Crown'd, he wou'd have been told, that Coronation or the Oath then taken by the King, was not Essential, but that his Right and Title was Precedent to it.

(6.) Country-m. But Mr. De Foe's main Argument is, that the present Settlement of the Crown is not Hereditary, because ther is a Limitation in it, that the Successor be a Protestant.

Rehears. Is not the Crown of France HEREDITARY? Yet there is the Salique Law which excludes the Females. A Limitation do's not hinder Hereditary, because the next Heir that is Capable, do's Succeed. And Mr. De Foe's Reason against Hereditary Monarchy, Reaches this Case as much as any other. His Reason is, (as I have before Quoted him) That it hinders the People from their Electing their Kings, and so is an Encroachment upon their Right, and Consequently an Hereditary Slavery, as he Calls it. Now if any in the Line be Uncapable, according to the Settlement, the Crown Descends to the next in Blood, and the Election of the People is totally Precluded, while any of that Royal Line lasts in the World, which probably speaking, may be to the End of it.

(7.) And thus People are Ty'd up by the Acts of their Predecessors, which this same Review, p. 390. Makes down right Treason against the Queen and Government. But I wou'd have him take Advice in Law, whether the Contrary, which he Asserts, be not down right Treason against the present Settlement of the Crown, in saying our Posterities are not bound by it? And in saying, That the Present Settlement of the Crown is no way Hereditary. And that it is a Ridiculous Notion, and Absurd Title.

(8.) Country-m. But he says, in a former Review upon this Subject, That this Act of Settlement upon the House of Hanover may be Repeal'd.

Rehears. Who doubts that? So may every Act of Parliament. But is it not of Force therefore, till it be Repeal'd? And is it not Treason in the mean time for any by Word or Writing to oppose that Succession? And has not Mr. De Foe, with all his Might, oppos'd it, and still continues so to do?

(9.) Country-m. He is us'd to make free with our Laws, even while they are of Force, calling the Act of Uniformity a Scandalous and Anti-Christian Act, and the Act about Debtors a Murdering and a Wicked Law, as you have before Quoted him. And now in this same Review he says, p. 391. 'Tis plain the Law of Escapes is a most Bloody Act, with other Names he there gives it.

(10.) Rehears. Ther may be Reasons for Repealing of Laws. And we may offer these our Reasons, but with that Modesty and Deference to our Legislators as becomes Dutifull and Obedient Subjects, and not Exceeding our Station in the Government. This a Jure-Divino-Man wou'd think an Indispensible Obligation upon him, even in Conscience, not to Revile the Gods, that is, our Rulers, tho' Acting Unjustly, and Contrary to the Law, as in the Case of St. Paul Act xxiii. 3, 4, 5. But Whiggs who think themselves the Original of Government, treat their Governors and the Laws, as being Above them, and not Accountable to them, and therefore Believe them as they think fit!

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